

American Missionary

"Go ye into all the World, and preach the Gospel to every creature."

He hath sent me . . . to preach deliverance to the captives . . . to set at liberty them that are bruised.—JESUS CHRIST.



JUNE, 1864.

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New-York :

PUBLISHED BY THE AMERICAN MISSIONARY ASSOCIATION,

ROOMS, 61 JOHN STREET,

Price, 50 Cents a year, in advance.

CONSTITUTION OF THE AMERICAN MISSIONARY ASSOCIATION.

Incorporated January 30, 1849.

ART. I. This Society shall be called "THE AMERICAN MISSIONARY ASSOCIATION."

ART. II. The object of this Society shall be to send the Gospel to those portions of our own and other countries which are destitute of it, or which present open and urgent fields of effort.

ART. III. Any person of evangelical sentiments,* who professes faith in the Lord Jesus Christ, who is not a slaveholder, or in the practice of other immoralities, and who contributes to the funds, may become a member of the Society; and by the payment of thirty dollars, a life member; provided that children and youth, who have not professed their faith, may be constituted life members without the privilege of voting.

ART. IV. This Society shall meet annually, in the month of September, October, or November, for the election of officers and the transaction of other business, at such time and place as shall be designated by the Executive Committee.

ART. V. The annual meeting shall be constituted of the regular officers and members of the Society at the time of such meeting, and of delegates from churches, local missionary societies, and other cooperating bodies — each body being entitled to one representative.

ART. VI. The officers of the Society shall be a President, Vice-President, a Recording Secretary, two Corresponding Secretaries, Treasurer, two Auditors, and an Executive Committee of twelve, of which the Corresponding Secretaries and Treasurer shall be ex-officio members.

ART. VII. To the Executive Committee shall belong the collecting and disbursing of funds; the appointing, counseling, sustaining, and dismissing (for just and sufficient reasons) missionaries and agents; the selecting of missionary fields; and, in general, the transaction of all such business as usually appertains to the executive committees of missionary and other benevolent societies; the Committee to exercise no ecclesiastical jurisdiction over the missionaries; and its doings to be subject always to the revision of the annual meeting, which, by a reference mutually chosen, and whose decision shall be final, shall always entertain the complaints of any aggrieved agent or missionary.

The Executive Committee shall have authority to fill all vacancies occurring among the officers between the regular annual meetings; to apply, if they see fit, to any State Legislature for an act of incorporation; to fix the compensation, where any is given, of all officers, agents, missionaries, or others in the employment of the Society; to make provision, if any, for disabled missionaries, and for the widows and children of such as are deceased; and to call in all parts of the country, at their discretion, special and general conventions of the friends of missions, with a view to the diffusion of the missionary spirit, and the general and vigorous promotion of the missionary work.

Five members of the Committee shall constitute a quorum for transacting business.

ART. VIII. This Society, in collecting funds, in appointing officers, agents, and missionaries, and in selecting fields of labor, and conducting the missionary work, will endeavor particularly to discountenance slavery, by refusing to receive the known fruits of unrequited labor, or to welcome to its employment those who hold their fellow-beings as slaves.

ART. IX. Churches and other local missionary bodies, agreeing to the principles of this Society, and wishing to appoint and sustain missionaries of their own, shall be entitled to do so through the agency of the Executive Committee, on terms mutually agreed upon.

ART. X. No amendment shall be made in this Constitution without the concurrence of two thirds of the members present at a regular annual meeting; nor unless the proposed amendment has been submitted to a previous meeting, or to the Executive Committee in season to be published by them (as it shall be their duty to do, if so submitted) in the regular official notification of the meeting.

* By evangelical sentiments we understand, among others, a belief in the guilty and lost condition of all men without a Saviour; the Supreme Deity, Incarnation, and Atoning Sacrifice of Jesus Christ, the only Saviour of the world; the necessity of regeneration by the Holy Spirit, repentance, faith, and holy obedience, in order to salvation; the immortality of the soul; and the retributions of the judgment in the eternal punishment of the wicked, and salvation of the righteous.

American Missionary.

(MAGAZINE.)

Vol. VIII.

JUNE, 1864.

No. 6.

AMERICAN MISSIONARY ASSOCIATION.

FREEDMEN.

VIRGINIA.

From Miss S. S. Smith.

NORFOLK, VA., March 30, 1864.

DEAR SIR: I was asked by a very intelligent old woman if I did not think that God, in consideration of the low estate of our people, had been nearer to them than the whites, who had had so many more opportunities of enlightenment? I could answer freely, yes. She remarked further, by way of reconciling herself to her past condition, "that it was necessary some should be 'pressed' (oppressed,) that God might give his witnesses." Thus I find them interpreting God's dealings with them; rarely complaining, but often rejoicing, in His loving favor. Never have I realized as fully the sacred privilege of reading God's Word, of being "eyes to the blind." The simple earnestness with which many of them listen, as well as the remarkable manner in which they comprehend figurative passages of Scripture, are subjects of deep interest.

I have had frequent occasion to remark the benevolence and practical sympathy as people manifest, traits which have been denied. Found a mother struggling for support, unaided, herself and two children. Home, clean and tasteful. She spoke with deep gratitude of the privileges her children now enjoyed. Expressed a hope that in time they would be able to go out to teachers. Her eldest boys, she said, had stolen away at night to get the little clothing they had, while she paid, from her

slender purse, twenty-five cents per month for instruction, while they were learning their letters, and fifty cents after they commenced to read. But they had been sold away South.

Another, a slender mother, I found supporting herself, one child of her own, and two orphans, whose destitution had touched her womanly sympathy. She was striving hard to bring them up in right habits and respectably. I found that it was her custom to dress the elder orphan in her own clothes, that she might appear well at the Sabbath-school in the morning, while she, the mother, took her turn in the afternoon. The younger orphan had suffered much from sickness. This had increased not only the care of the adopted mother, but her tenderness. In both these cases, *no rations* had been accepted. Their sentiments were: "Government has done much for our people. It is still doing; and so long as it is possible for us not to tax it, we *will* not." They had not before had the chance of helping themselves. Their masters had said they could not; now they desired to show them to the contrary. There are many examples similar to these, as well as many the reverse.

I meet with numbers of little boys, who are earning their dimes and quarters, by carrying baggage, holding horses, blacking boots, etc., who feel a pride in providing for their own wants. In conversation with an old man who is now laboring cheerfully to support himself, a feeble wife, five children, and an aged and infirm mother-in-law, whom he feelingly said he could not leave be-

hind, I learned that "he had had a pretty comfortable life beside many," as his master allowed him to hire his time; he, the slave, paying to his master the sum of one hundred and twenty dollars per year, then supporting himself and family. I could but look back to the North and ask myself how many white laborers, under the same depressing influences, would lay up this sum. Of course he worked hard to do this, as his broken-down constitution proves; yet he did it gladly, that he might enjoy a little taste of freedom.

REPORTS OF TEACHERS.

NORFOLK, VA., April 1, 1864.

DURING the past month, the four schools in school building No. 2, Queen Street, have been graded. Miss Taylor, teacher of the most advanced class in the building, called School No. 1, writes thus of her school:

"My fifty scholars are divided into five classes, two of which use Sanders' Second Reader, and the remainder the First Reader. I have two classes in Mental Arithmetic, and all the scholars have daily exercises in writing. When I compare the present attainments of my scholars with their acquisitions four months ago, when my school was organized, I can perceive a satisfactory advancement. Some who then spelled out their lessons in the Primer, now read quite fluently in the Second Reader. Their deportment, though not equal to my desires, is much better than would naturally be expected from scholars who were entirely undisciplined a few months ago.

"My class in the evening school is composed of fourteen scholars, all adults, except one. They are studying Third Reader, Spelling, Arithmetic and Geography. They manifest the most intense interest in their lessons, and their joy at mastering new ideas is delightful to witness. I have a class of adults, some of them grandmothers, in Sabbath-school. I can not say that I teach them, for I feel that they are teaching me. I read the Bible to them, (they can not read,) and they listen with eager attention, needing no comments from me, as their intelligent remarks and utterances of responsive experience often show."

Miss Clark, teacher of School No. 2, in

the same building, writes thus of the grading of the schools:

"There was a degree of heart-break among both teachers and scholars, for a days. The affection of these scholars seemed to be peculiarly tender, and it is not to be supposed that we could refrain from loving them in return; still we felt that the change was for the best. My school numbers fifty between the ages of six and thirty. The girls are more advanced than the boys, of them reading in the First Reader. I have one class in arithmetic, of the most advanced class of girls. I can see a decided improvement in many as regards deportment; their pride seems very easily touched in that respect, as you remind them that they are being watched by those who are not their friends."

Miss Reed, teacher of School No. 3, writes as follows:

"The grading of the schools has left thirteen of the scholars I had one month ago. Most of the girls are reading in the First Reader, but the boys are still using the Primer. The little clothing I have distributed produced a perceptible change in the appearance of my school. Most of the families which I have visited, though quite destitute, were cheerful, and willing to endure privations, rather than receive aid from the government. Three weeks since a Sunday-school was organized in the Protestant Methodist Church, which has been hitherto neglected. Its members are perfectly delighted and ready to engage in it themselves. Two large Bible-classes were formed of those who can not read fluently enough to teach. Last Sabbath distributed thirty "Child's Scripture Stories" books among those who read."

School No. 4 is taught by Miss Atkins. She writes:

"During the past month, I have occupied the position of floating teacher, (filling the places of teachers confined at home by sickness,) being two weeks in Norfolk and the next in Portsmouth. Last week, March 31st, I commenced my school in Queen Street. My pupils are all interesting and anxious to obtain an education. It seems only necessary to mention the name of Jesus, to them with earnest desires to know more of him. Those already rejoicing in the Gospel are so far in advance of me, that I was fain learn of them the lessons of sweet childlike confidence so strictly enjoined by our Saviour."

FENCHURCH STREET SCHOOL.—The four schools in this building have recently been graded. Miss Duncan, teacher of School No. 1, reports :

There is considerable religious interest manifest in this school. There have been several conversions. The prayer-meetings held by Miss D——, at the houses of her pupils are well attended and most interesting. At one of them, 'many were crying aloud for mercy.' Miss D—— says: 'I feel greatly interested, and can plainly see the Spirit is at work with many of the pupils.' Of her class in the evening school Miss D—— says: 'My class has undergone some changes, my former class being all soldiers, I did not expect they would remain long with us which made me all the more anxious for them. Twelve left the class three weeks ago, to join their regiment, (Thirty-sixth U. S. C. troops,) now at Point Lookout, guarding rebel prisoners. Many of these, who four months ago were in their a-b-abs, now write me in their own handwriting. I have two white boys in my class; one has been a drummer in the rebel army, and at another time messenger-boy on the Merrimac. He said 'he heard that we were missionaries, and he thought he would come and see if we would be willing to teach him.' He is a noble boy, and very anxious to learn."

Miss Case, teacher of School No. 2, writes:

"Several of my more advanced pupils have passed to the higher grade, while others have come in to fill the vacancies. Improvement in studies and behavior is encouraging. There is on the part of many an earnest attention given to the reading of the Scriptures, etc., which makes it easy to speak to them of Jesus, and their obligations to love and serve him. Two of my pupils give cheering evidence that they are renewed in spirit, and are to the school examples of almost unexceptionable behavior."

Miss Haskell, teacher of School No. 4, reports:

There is a marked religious interest in her school. Thirty attend the weekly prayer-meeting, some earnestly inquiring: 'How can I come to Christ?' A daily request is this: 'Please give me a Testament, teacher, for I can spell out a verse right smart now.' Miss H—— has a class of women; several of them are married, who will leave school as soon as they can read and write. In grading the schools, this class was

promoted; but they all grieved so much in parting from their teacher, that they were allowed to remain with her. They are able to read in the Second Reader.

Of her class in the evening school she writes:

"My class of twenty women are constant and attentive. They are reading in Second and Third Readers, studying Mental Arithmetic and Geography, and making progress in writing. Chloe, whose husband is in the army, has written him several letters. The other evening, she wished me to excuse her for not reciting more perfectly, as she had been so busy writing to her friends."

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From Mr. S. A. Walker.

NORFOLK, May 3, 1864.

I FEEL it my duty to write you a few lines about my work. My Sabbath forenoon is spent with the school connected with the Bute street Baptist church. I commenced with one hundred and eighteen scholars, and the school has steadily increased, and now numbers two hundred and fourteen. The average since I took the school is one hundred and seventy-eight; about one half of the number can read quite well. I have formed a library of seventy volumes, and collections are taken up in school to replenish it.

On the third of April P.M., I opened a Sabbath-school at the Rope-walk, (the receiving station,) but did not find any that could read; but they were all — one hundred and twenty-seven in number — attentive listeners to the Word of God. The average attendance for four Sabbaths has been one hundred and forty-eight; but as the Government has removed nearly all of them to the plantations, my school will ultimately close there, unless our army soon meets with success.

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LETTERS FROM SOLDIERS.

WE have read some interesting notes from non-commissioned officers of one of the Massachusetts Regiment, who had assisted in the Sabbath-schools, addressed to "Mr. and Mrs. Coan, and Friends of the

Mission," at Norfolk, from which the following extracts are made :

JULIAN'S CREEK, April 26, 1864.

"We are about to leave, and not expecting to have the privilege of bidding you good-by in person, I will do it by letter—not so much because I feel that I have done any thing to merit your favor and respect, but because, in doing a little in the cause I love and in which you are laboring so hard, I feel that I can not leave without an expression of my feelings. In doing the little I have done, I have been greatly strengthened in love to my fellow-men and to God, and stronger and happier in my own mind. Mr. Coan, I shall ever recall those pleasant refreshing seasons spent in your school and under your roof with the greatest pleasure. And my prayer is, that your health and the health and life of those who are laboring with you, may be continued many long years, and that you may yet gladden many hearts; and may your highest hopes respecting the enslaved race be realized.

Oh! I could not help thinking, as I sat last Sabbath listening to those voices, that there was a stone set rolling (if I may use the expression) which nothing but an infinite power can resist. But I must close, hoping that should we never meet again upon earth, when the last great battle of sin and temptation has been fought, we may come off conquerors, and be permitted to sit on the right hand of God.

Farewell. Your friend in Christian love.

CAMP NEAR YORKTOWN, VA.,
April 28, 1864.

It is my last chance, and I must improve it. Our orders are to pack our knapsacks and send them back to Norfolk, and then on to Richmond with all possible dispatch. My regards to all the family. I shall ever remember you all with the greatest happiness: and the hours I have spent at your house and the evening school make the three months spent on detached service in Norfolk one of the pleasantest episodes of my life. God bless and keep you all! May we meet again, but if we fall in this great and glorious struggle, we shall not die in vain.

NORTH-CAROLINA.

Letter from Rev. Wm. T. Briggs.

NEWBERN, April 27, 1864.

As we have just completed a census of the colored population within this district, I have thought a few statistics might be of

service to you, particularly in your estimation of the field where so good a beginning has been made, and where so many devoted laborers have been sent from your Society. Just now we are living over again the scene of February, only there is more anxiety and, I think, more reason for it.

Plymouth has surrendered. While I was writing, the boom of cannon is heard in the direction of Washington. Nearly all the troops have been removed from Newbern. Our teachers have been ordered away from Plymouth, Washington, Roanoke Island and also from Newbern. I went down with them, and found comfortable quarters at Morehead and Beaufort. Those from Newbern have since returned, and the schools are again open. I am happy to say that our teachers bravely meet the emergency and seem very calm and trustful. It is a dark mystery that our schools, never flourishing as the last month, should again be interrupted, and some permanently broken up.

The total of blacks within this district are seventeen thousand four hundred and nineteen. These are distributed and classified as follows :

NAME.	MALE.	FEMALE.	TOTAL.	SLAVE.	FREE.	ABLE TO READ.	UNABLE TO READ.
Newbern,.....	4418	4173	8591	6908	1369	1845	7246
Roanoke Island,.....	1190	1522	2712	2249	212	124	2577
Washington,.....	1320	1421	2741	1222	499	449	2293
Plymouth,.....	462	898	860	679	141	71	750
Beaufort,.....	601	613	1214	1030	102	158	1056
Banks along coast.....	50	89	89	69	11	2	88
Newport and vicinity,	480	732	1212	693	440	82	1130
Total.....	8522	8897	17,419	12,850	2774	2231	15,175

The columns of Slave and Free embrace only those who were so in 1861, while the census gives the population at the present time. Of course, the *Plymouth* statistics date before its unfortunate capture.

From Miss E. James.

ROANOKE ISLAND, N. C., April 7, 1864.

A STORM is raging without, and it is the fifth we have experienced within two

weeks, each of which lasted two days and nights, and was almost fearful. However, I think we shall have an abundance (if not a superabundance) of sunshine. The sun is sometimes exceedingly brilliant, and one's eyes are apt to be inflamed, caused by the peculiar glare of the sun upon the sand, and need to be protected by green glasses both at the side and front. Miss M. B. is here and will remain. She is a comfort to my heart every day. She lives for Christ, and is endeavoring to cheer and raise his responding and long oppressed little ones. The work increases here, the appliances also increase; still there is a demand for two of the necessities of life unmet—shelter and clothing. Much has been done in both directions, and yet there is great need.

The saw-mill, which, it was stated, was in successful operation, is not yet erected; the foundation is now laid, and this, on this sandy soil, has been a great labor. When this is built, houses of every needed description will be speedily erected. The houses have thus far been made principally of boards which they 'rive' out, and this Southern phrase is correctly defined, for the wood is torn asunder, consequently nearly two thirds of every piece of timber is wasted. And still the people come, and though boxes and barrels of clothing, substantial proofs of Northern generosity, sometimes pour in upon us, yet the amount received is *by no means* adequate to the demand.

Were it in my power I would love to thank those generous hearts that have so nobly manifested their sympathy for these liberated sufferers. I believe that in the great day of account, Christ, impersonating these little ones, will say to such, "I was naked, and ye clothed me;" and He who hath declared a cup of cold water given in his name shall by no means be without reward, will say: "Inasmuch as ye did it unto one of the least of these, ye did it unto me." And yet they die from lack of clothing. There were seven funerals (burials rather) last Saturday, four Sunday, and five Monday, and these not from any pre-

vailing disease, but from "deep colds," as they expressed it. They take severe colds from lack of shoes and stockings, and these cost something.

The people are grateful for what has been done. They are abundantly aware now that the North care for them; that the 'Yankees' are indeed their friends, notwithstanding Southern teaching to the contrary, and they are astonished at what is sent. There are those, of course, among them, unable to appreciate such favors, but there are also people of uprightness, of sensibility, of refinement; and prayers are daily ascending to the God of Sabaoth for those who have liberated, and are now endeavoring to elevate them in the scale of nations. Surprise has been expressed by some at the North that so little has been done here. More surprise perhaps would be felt and expressed by these same individuals could they see the difficulties which have been met and overcome, that so much has been accomplished.

I suppose it will be allowable for me to say that our Superintendent, Rev. Horace James, is bending all his energies to the work, superintending with a careful scrutiny even the minutia, and infusing his own vitality everywhere. But it is impossible for man to create. The God of heaven can alone do this. Mortals must have materials to work with. Large bodies move slow, and it is impossible to metamorphose this great, uncultivated, uncared-for mass, into an enlightened, cultivated people suddenly. Time is needed; but with patience and perseverance, obstacles, many of which have already disappeared, will be overcome.

AFTER THE CAPTURE OF PLYMOUTH.

BEAUFORT, April 23.

We are here, have been driven from our Island Home, and together with teachers from Plymouth, Newburn, and Washington, are awaiting the issue, not knowing what an hour may bring forth.

My heart is staid on God. He is my sure support.

KANSAS.

OUR Missionary, Rev. J. W. Fox, of Burlingame, has been in this city, and in some of the New-England States, soliciting funds to erect a church edifice. He has met with gratifying success. In the *Congregational Record*, a monthly magazine, published at Lawrence, Kansas, we find the following:

"BURLINGAME.—One feature of the Sabbath services of this working church would impress a stranger favorably, if they usually take the course pursued upon a recent Sabbath, when at least one half of the adults in the audience of the morning remained as teachers in the Sunday-school, or pupils in the Bible-class, in which latter Brother Fox had as large a number as would make a fair audience for some of our outlying preaching stations. Would that all Christians would thus urge upon their children and youth the importance of studying the Bible, by showing that they think it profitable to spend time in such studies.

Colored Schools.

"Schools for the freedmen have been sustained during the past winter with a good degree of success, at Wyandotte, Quindaro, and Kansas City, Mo. The school at Wyandotte has been taught by Mr. Daniel Higby, of Polo, Ogle county, Ill. It has numbered in all one hundred and twenty-eight scholars, and has continued five months, during three of which it has been supported by the public-school fund. An exhibition recently held at the close of the term showed that the school has been a marked success. The pupils displayed an aptitude to learn not inferior to most of our white schools. Many who had attended through the whole term could read beautifully in words of several syllables, while some who had been in attendance but four and five weeks, could read readily in words of one syllable, and instances were mentioned in which the alphabet was learned in a single day. Good schools, under the patronage of the American Missionary Association, are now being established on a permanent basis at all the places above named, and at other points on the Missouri River."

MISSOURI.

From Rev. Geo. Candee.

St. Louis, Mo., April 25, 1864.

For a time, I spent considerable strength in the sick-wards, pointing dying men to Jesus. This was the most precious work I ever engaged in. The minds of these sick colored soldiers are ground well prepared to receive good seed. I continued this labor with great profit to myself, and

I hope also to some others, at least, until finally my fast-failing health admonished me to cease this labor. Most of my time had been spent trying to promote general education among the colored people of this city. Gratifying results of our labors, say our labors, because others have labored besides myself in securing these results during the last quarter, are a rich reward for our persevering toil.

The Sabbath-school at Benton Barracks, which Brother McCormick and I reorganized the first Sabbath in February, went from twenty-five to fifty freed children, grown, by the help of several Christian soldiers and officers, to a school of two hundred or more pupils, consisting mainly of colored soldiers, whose earnest interest in learning to read, and to catch every word of religious instruction, must warm the heart of every one who sees them. The men seem to have a perfect passion to learn, and hundreds of them will learn to read before they leave this encampment.

To enlist the interest and unite the efforts of the colored people generally in the work of educating all their children, has been our hardest task. But, blessed be God, this has at last, by his grace, been triumphantly effected. Six months ago a few true and faithful colored men encouraged me to make an appointment to lecture on the subject of free schools. The trustees of the largest colored church in this city gave the use of their house, which was opened, lighted, and warmed for the occasion. I went to the place fully inspired with my theme, but not a dozen other persons came. I did not speak. This was a cool success.

White men, a Doctor of Divinity and others, suggested that this failure was evidence that the people were not yet prepared for such a movement—that the "idea" was not yet crystallized in their minds. Nevertheless I was encouraged, and urged by Brother McCormick and several prominent colored men to press forward and help to crystallize this idea.

For our united and untiring efforts are now reaping a rich reward. An Education

onal Board of ten of the best colored men of the city, and four white men, three of whom are among the most influential men in the place, is fully organized and in active operation. It has now under its direction four schools, containing over three hundred pupils, and has received money and pledges of money enough to defray the expenses of these schools for the first three months. It needs more teachers and much better school-rooms, and we confidently expect aid to meet all its wants. But its crowning success consists in the enthusiastic interest it has excited in the minds of the people generally in this important subject.

From Miss H. E. Townsend.

St. Louis, Mo., March 29, 1864.

Hospital.

I GROW more and more interested in the work to be done among these poor people just emerging from under the blighting influence of slavery. It is a trying *crisis* with them now. May God take their interests wholly into his hands, and be their Protector and Teacher, and preserve them from all the schemes of the wicked. I feel that I could gladly give my *life* to the work, if God willed it. Comparing them with the *free* colored people, I am convinced that the time to labor for them is now, before all the obstacles are placed in *their* way which we find among those who have longer enjoyed freedom. Freedom is all new to them, and their hearts are full of gratitude and thanksgiving, and there is a reachable spirit among them. They have not yet lost confidence in their Northern friends, but are ready to be guided by them. But among the *free* colored here, there is a cold suspicion and distrust of white men to be overcome. They have been gulled and cheated by them so often, that they regard all whites as their enemies. A few of the more intelligent, perhaps, have learned to discriminate between friends and enemies; but the mass set them all down together as their foes.

The white wards are said by every one to

be much more healthy than the colored. The surgeons say there seems to be something poisonous in the atmosphere in these colored wards, both for the patients themselves and for others. My health is good so far, however, and I do not fear while God is my keeper, sick or well. I am in his hands and under his care, and he will order all things in regard to my welfare in infinite love. So why should I have any care, since "he careth for me, except to keep myself in sympathy with him; and he only can keep me *there*: so I may be without carefulness."

April 7, 1864.

As the work now is, I find I can accomplish much more than I at first thought I could. For the first few days I was bewildered with the sight of new sufferers every day; the work looked so large, it seemed as though I never should get around to see the same man twice. I felt that among so many I should work at great disadvantage. But it is surprising how familiarity with my work has removed these difficulties. I now can remember generally a face that I have once seen, and can remember just where I left them last time, what their state of mind was, and all about it. And when I enter a room, I can tell better how to go to work; can see at a glance who the new patients are; who are likely soon to die; and so can adapt myself to circumstances. Then too, they have become accustomed to seeing me, and I have gained their confidence, and they not unfrequently ask me to talk with other of their comrades. The ward-masters and pious matrons sometimes come to me to go and talk with particular cases, those who are in distress of mind. So that all these things help me in my work. Still I know that there are *some* who are brought in and become unconscious before I ever reach them, and that thought makes me wish a helper. But I have some help.

The great difficulty with these people seems to be, that they have no idea of the wickedness of sin. They most all want religion, that is, they want to be made hap-

py and prepared to die, and they feel a sort of longing for something better and higher than their poor, empty life affords; but if they have never danced and sworn, and "cut up high," they seem to have no idea that they are *really sinners* in the sight of God. Do pray that the Spirit may be given to convince of sin. And now may God teach you in regard to sending another laborer here. Don't send any one, unless they feel that they are clearly called of God, for if *he* calls them, he will *equip* them. And may it be some one who has had some real acquaintance with the colored people, and who, when they come to be surrounded by them, and that under the most disagreeable circumstances, as is the case in some of these wards, will not find that they had not really counted the cost. And above all, may it be one who has a deep sympathy with Christ in his love for perishing souls.

I found last night, just before I left the ward, one who told me that I had talked with him over in the other ward from which he had been brought here. "I told you I wasn't a Christian, then," said he. "Well, are you one now?" I asked. "Yes," he said, "I sought the Lord and found him." On further talk with him, I found his soul seemed full of that joy and peace.

Oh! I could tell you so many incidents showing what God is ready to do for these people.

April 22.

I am informed that you are thinking of sending me an assistant. I am convinced that the need is such as to justify your doing so. I could spend all my time profitably in one ward, but I must condense my labors as much as possible, making every word as direct as I can, and spending as little time with a single patient as I consistently can; but if I had more time, or fewer to visit, I should often like to spend a half hour with a patient, and in many cases it is absolutely needed. Many know nothing of the atonement, nothing of Christ's work; to them religion is breaking off external sins, and praying till they have prayed so much that God concludes to forgive them.

Especially do I often wish I could have more time to instruct those who have found Jesus. They can not read God's word themselves; they are so ignorant in regard to a Christian life, and need to be taught how to "abide in Christ." But when I enter a ward of a hundred patients, and glance down the room and see here and there cots that have been emptied since the day previous, I feel that my work must be with those who have no Saviour, and that I must speak with as many as I can, ere they are called away. May the Lord direct you whom to send. I have not been able to visit as many hours, this last week, as usual, on account of ill-health. There are small-pox patients carried out of the wards every day, and there are at present about three hundred on the island to which they are carried.

I find more and more to encourage me in my work. I can not but feel and know that the Spirit of God is working in many hearts. But I am constantly taught that the work is all of God, and that he alone can make words effectual. I am humbled by finding that those on whom I have depended the most labor often, and of whom I have the brightest hopes, are kept back from Christ, while some passing word, bestowed on others, has borne fruit to eternal life.

LOUISIANA.

From Chaplain T. W. Conway.

NEW-ORLEANS, LA., April 22, 1864.

SEVERAL of your teachers have just arrived. I have not seen them, but I understand they have visited the schools of your excellent Society, and surveyed their ground of labor. You are doing an excellent work here, and in it you have my most cordial sympathy as well as coöperation. I know this ground well. For many months I was alone here. I groaned beneath the sorrow which the condition of the field occasioned, and I wrote one appeal after another to the North, praying for laborers. Now they come, and to your noble Association is due much of the credit.

Last Sunday I had nine hundred children in the Mission School in your building. Dr. Newman delivered an address, and had a room, I could double the number in two weeks. The singing of these colored children surprises every body. With the aid of a piano, I mean to make this school the most musical institution that old Louisiana ever knew. Mrs. Conway loves her work very much. She has about eighty little ones in her department, and she is surprised at the progress they are making. Although she never taught school in her life before, it is said she succeeds very pleasantly.

I have now been in the United States nearly three years. During that time I have buried two children, and nearly died myself while at Port Hudson last year. My children are in heaven; my life is spared; and now my dear wife and myself are enjoying the delightful pleasure of scattering light to the people who have so long dwelt in the gross darkness of our own dear land. Is not this indicative of the wonderful providence and mercy of our God?

Letter from Mr. C. L. Tambling.

NEW-ORLEANS, April 22, 1864.

DR. HUBBS requested me to report the number of our Sabbath-school for last Sunday, so that he might receive it while in New-York. There were about eight hundred colored, and one hundred and fifty whites present, which filled our room to overflowing, and many were standing without the door. Both the Sabbath and the week-day schools are in a promising condition. We have admitted this week forty-nine new scholars, while a few have gone out upon plantations to work. We call our Sunday-school "The First Union Mission Sunday-school of New-Orleans" — *Union*, because it is the result of the labors of several individuals representing various Christian denominations; — *Mission*, because each individual feels that he is possessed of a missionary spirit. Chaplain Conway, who is done most to build up the school, is first superintendent, and I am second superintendent. Two young men by the

name of Derbec act as secretary and librarian. A large number of ladies have offered themselves as teachers, and next Sunday we expect to teach them in classes. Heretofore we have taught them to read from the cards, and to sing sacred hymns, and have entertained them with speeches and stories about Jesus. It would do your soul good to see their bright faces when we talk to them of the love of Jesus.

During the past week, when I have been talking to them of righteousness and of a judgment, I have seen the tears start, and then my soul would go out after them to lead them to Jesus. God grant that I may be an instrument of rescuing some souls. My relations to them here are growing dearer and dearer, and they manifest their gratitude for my efforts by many, and some valuable, presents.

We were greatly cheered yesterday when Mr. Strong introduced to us, at our school, ladies Burton and Bartlett, and Messrs. Green, Rogers, and McLelland.* My soul continues to swell with gratitude to God for sending fresh laborers into the vineyard. God is giving me strength, health, and endurance beyond expectation.

Those who can appreciate my labors are constantly checking me, and telling me that they fear I will not hold out long. But it is my daily prayer that I may have wisdom to do all I can, and no more.

FREE COLORED SCHOOLS IN MISSOURI.

THE St. Louis Board of Education for free colored schools issues an address to the public, announcing its object to be the establishment of a system of free schools in St. Louis and throughout Missouri, for the education of all the colored children in the State. Four schools are already in operation, with three hundred pupils. It is desired greatly to extend the work of the Board, and liberal contributions are solicited not only from the people of Missouri, but from all the Northern States where there is an interest in the education of the colored race. It is noteworthy that this Board of Education includes both white and colored members. Gifts may be sent to the Treasurer, Wm. P. Brooks, No. 147 North Seventh street, St. Louis.—*Tribune*.

* Teachers recently sent by the American Missionary Association.

American Missionary.

NEW-YORK, JUNE, 1864.

SPECIAL NOTICES.

THE notices given under this head in the American Missionary, (paper,) may be found on the cover of this edition, to which we refer our readers for the terms of this Magazine, the direction to be given to letters and packages, and notices relative to Missionary Boxes, Agents, etc.

THE SITUATION.

As our paper is going to press, the whole country is quivering with excitement over the grand and terrible conflicts waging in Virginia and elsewhere; and much fervent prayer is being offered up that God will give wisdom and grace to our rulers and the commanders of our armies, that nothing may be left undone that should be done to crush the rebellion, destroy oppression, and establish righteous, constitutional government over all the land.

We believe that God is hearing prayer, and that he will give us speedy and entire success, if his people will indeed be humble, prayerful, and increasingly obedient to the divine will revealed in his providence and his word.

Thus far in these terrible struggles victory rests on our banners; the most frantic efforts to repel our advances have failed, and the President of the United States has called upon the people to recognize with thanksgiving and prayer the divine interposition.

We would also recognize as causes of thanksgiving (with humiliation for the past) the improved public sentiment in favor of the colored people; the action of Congress in placing the colored soldier on the same footing as to pay and bounty with the whites; the avowed opinion of the Attorney-General that all who have been enrolled have, from the first, been entitled to the same pay and rations as white soldiers; and the avowed determination of the President to take measures to compel the rebel authorities to concede to them all that they are entitled to by the rules of civilized warfare.

We have need, however, to rejoice with trembling, and to temper our thanksgiving with deep humiliation and much prayer. We have sinned greatly against God. We have scarcely begun to bring forth fruit meet for repentance. Millions of our citizens are yet more in sympathy with the oppressor than with the oppressed. Many of our National and State legislators are insanely opposed to every effort to do justice to colored men; numbers of our generals and other officers prostitute their power to work evil to the freedmen; and the channels of benevolence, though more full than ever before, fall far short of being adequate to supply the physical, intellectual, and moral wants of the millions thrown suddenly on our care.

Let us not cease, then, to confess our unworthiness of divine favor, to pray for forgiveness, and for divine guidance, wisdom and grace for our rulers; let us not cease to uphold and strengthen the hands of the Government, especially in every act of restitution or mercy; and, withal, let us make manifest our sympathy with the oppressed, and, co-working with God, contribute of our means to clothe the naked, supply the destitute, give instruction to the ignorant, and the knowledge of salvation, and the blessings of Christian civilization, to our suffering brethren of all colors scattered throughout the South.

Donations of Clothing from "Friends" in England to the Freedmen.

WE have received a copy of a circular sent out by a committee of ladies at Newcastle-on-Tyne, England, in which they say:

"The generous aid afforded by the Americans to our countrymen in Lancashire, and especially to the Irish during the potato famine, appears to point out our duty in the present crisis, and may well incite us to reciprocate these good offices in a manner worthy of the great occasion. Various donations, both in money and clothing, have already been forwarded from this country, and it is expected that all packages, properly addressed and consigned, will be conveyed without charge across the ocean, and allowed to pass free of duty by the American government."

In the circular are also given extracts from various documents, showing the condition and wants of the ex-slaves at the various points where they are congregated.

Such efforts tend powerfully to awaken kind feelings on both sides of the water. Some of these goods have already reached this country, and through "friends" here, or by the American Missionary Association, are being distributed to the freedmen. In a letter accompanying the invoice of the last shipment one of the ladies writes:

"We feel cheered and thankful that our little efforts on behalf of the poor colored people seem likely to do good, and heartily hope that it may extend, and that the blessing of our Heavenly Father may dwell richly upon it. It will be doubly cheering if this effort should be promotive of good feeling between our two countries."

The government very kindly permits goods sent to "The American Missionary Association" "for the freedmen" to come in free of duty.

Freedmen's Relief Association, Washington, D. C.

We have received, in a slip of the *National Republican* of May seventh, a report of the annual meeting of the Institution above named, held at Washington, Thursday evening, May fifth.

The report presented by the Secretary, N. Dubois, Esq., is able; and the opening remarks of the President, Rev. W. H. Channing, and the addresses of the Hon. Mr. Kelley, M. C., of Pennsylvania, and the Hon. Mr. Boutwell, ex-Governor of Massachusetts, were of unusual interest, tracing important facts and topics connected with the freed people, especially of the District of Columbia; and urging the duty of securing to them all the means of education enjoyed by the white people.

The Report states the establishment of six schools by the Association in the District, since November twenty-third, 1863, and four others by other friends or organizations, with much encouragement in the progress of the scholars. With great propriety the Report invokes the aid of the people of the country in raising ten thousand dollars for the year, as requisite to carry forward the work at the national capital, and as

a necessary adjunct of the late act of emancipation.

The Report of the Treasurer, George E. Baker, Esq., shows an expenditure of \$2285 for the past year.

The officers elected for the year are: Rev. William H. Channing, President; Hon. S. J. W. Tabor, Vice-President; N. Dubois, Secretary; and George E. Baker, Treasurer.

From recent personal intercourse with the officers and ex-committee of the Association and other friends at Washington, who are engaged in the work of educating and elevating the freed people there and in the vicinity, and having ourselves a mission there, and a building with arrangements for a school, we feel an increasing interest in the entire work in this field, and the importance of securing to the twelve thousand colored children, and to the adults, the means of education, religious instruction, and general improvement.

We would gladly make extracts from the reports and addresses, but the crowded state of our columns forbids. The Association at Washington is doing a much-needed and good work.

JUSTICE AND INJUSTICE.

We find in the London *Anti-Slavery Reporter* of April 1st the following:

"The Lords Commissioners of the Treasury have, on the recommendation of Viscount Palmerston, granted the sum of 100*l.* 'as of Her Majesty's Royal Bounty,' to the widow of the late Mr. Consul Hanson, who, it will be remembered, lost his life in August, 1862, in a heroic attempt to save the Royal African mail-steamer *Cleopatra*, which had run aground at the mouth of the Sherbro River, West-Africa. His Grace the Duke of Newcastle has also confirmed the appointment made by Major Blackall, Governor of Sierra Leone, of the eldest son of Mrs. Hanson to the post of Surveyor of Customs. The high character and great ability of the young man were prominently dwelt upon by Major Blackall in recommending him for the office."

This is justice—English justice. Compare it with justice in another country—American justice in relation to the colored man. Sergeant Major Forten, son of the late venerable James Forten, of Philadelphia, resided in London when the slaveholders' rebellion commenced. A Philadelphia paper says:

"He was liberally educated, and for several years had resided in London as a commercial agent for an extensive stationery house of that city. On learning that our Government had

summoned the colored race to arms, he at once canceled his business engagements, left his family, and hastened to his native city, Philadelphia, to offer his services to his country. Finding, says a paper of that city, that he could not be commissioned as an officer, though qualified by education, and peculiarly fitted by general character for such a responsible position, he resolved to enlist as a private.

"His talents were soon remarked, and he was made a Sergeant-Major. By his logic, his eloquence, and his example, he largely contributed to the great success which has attended Colonel Bowman's efforts to raise colored troops in Maryland. That officer, in reporting to the Philadelphia Supervisory Committee, commended him as a soldier and a gentleman. He exerted himself beyond his power of endurance, and died suddenly of erysipelas. He leaves a wife and boy in London, and a daughter, a teacher in the camp of the freedmen at Port Royal."

A correspondent of the N. Y. *Tribune*, under date of April 29, says :

"A novel and interesting fact occurred in this city yesterday. Military ceremonies and honors were paid, for the first time in this city, to the remains of a colored man. Sergeant-Major Robert Bridges Forten, of the Forty-third U. S. colored Infantry, was buried with military honors due his rank."

Had Sergeant Forten been a white man, he could have had a Colonelcy, but being colored, he had to enlist as a common soldier. Shame on the prejudice and injustice of the Government and people of the United States toward the people of color. It is the firm belief of very many that the Almighty will not give us complete victory over the rebels until the Government and people acknowledge the equality of all men before the law. How many more thousands of lives and millions of dollars' worth of property must be sacrificed before the nation recognizes the claims of the colored man to equal and impartial justice? How much longer will the Government and people be the laughing stock of the world, and insult an impartial God by ignoring the rights of the negro?

The father of Mr. Forten was a sail-maker in Philadelphia, and by persevering industry amassed a fortune. He gave his children the inheritance of a good name, and died honored and lamented. It was said of him before his death by the Secretary of the Navy, that Mr. Forten was the only sail-maker in the United States who would rig a man-of-war from stem to stern, and present his bill at the conclusion of the work, without asking any advance as the work proceeded. Sergeant Forten was the noble son of a noble sire.

SYMPATHY FOR THE FREEDMEN.

In the *American Messenger* for May, published by the American Tract Society in New-York, we find the following :

"Your Society has my warmest sympathies in its great work for the army, navy, and freedmen. I devote this fifty dollars to the freedmen, because, in my judgment, no object has higher claims upon our Christian sympathy or our patriotism, or even our personal, selfish interests as American citizens, and I fear that our people are not sufficiently aroused to the importance and vastness of the work. I wish I could give you thousands instead of tens, and I trust that God will open the understanding and warm the hearts of all patriots and Christians toward this great, good, and glorious undertaking, of elevating the whole race, and fitting them to become Christian freemen—free in the light, liberty, and truth of the gospel of Christ. I trust the whole South, white and black, bond and free, will soon be open to Christian efforts. When I think of the moral destitution of this vast region, the poor white needing Christian sympathy and aid, light and knowledge, almost as much as the blacks, I am in most despair. May God increase our faith, and move the hearts of American Christians as they have never been moved before. Thus can we truly save our country, and make it a blessing to the nations."

It is very gratifying to find such sentiments in the publications of the Tract Society, number 150 Nassau Street. They are longed for both to the country and to God. Would that the Christians of all denominations and affiliations had thus thought, spoken, and acted during the last thirty years! Hereafter we hope the rivalry will be a holy emulation in speaking the truth in love, on every subject affecting the interests of the Redeemer's kingdom, and in liberal and energetic efforts to promote the salvation of men and the diffusion of the principles of truth, righteousness, freedom, and happiness throughout the whole land.

Right Kind of Teachers.

MANY persons apply, from time to time, (but not as many of the right kind as could be wished,) for commissions as teachers to the freedmen; and of the one hundred and fifty men and women already sent out by the Executive Committee of the American Missionary Association, a large portion of them are persons well qualified by natural endowments, social and religious culture, good health, and love of the work, for the important duties assigned to them. Among the applicants was the writer of the following letter, which is inserted in our columns to show

that sort of teachers are needed, and for the ratification of generous friends who contribute liberally to their support. *

LETTER FROM AN APPLICANT.

I LIVED in New-Haven, enjoying the advantages of the best seminaries there until I was seventeen years old. I then entered at South-Hadley, and graduated in 1861. After a few months, I went to Ohio, to teach a young ladies' school, and here I commenced my work for the poor little black children, which I hope is not finished yet. I went out half a mile from town for a walk one day, and came by accident upon a collection of negro huts, occupied by free blacks. I say *free*, but if ever any human souls were bound in chains, they were. It was a beautiful country—in a grove just off the great central Ohio railroad, that I found this, my first missionary field. I had longed for it a great while, and when I saw it, I *knew* it. The woods were swarming with little woolly-headed, half-dressed children, and my heart warmed to them in a minute. I said to the mother of six or eight of the young savages, for really small cottontots would not have looked any more like real live heathen to me than they did: "Don't your children go to Sunday-school?" "No, de white boys, dey stone 'em—dey stone all little ones; so dey be 'fraid," I can't stop to tell you all I learned of abuse and degradation and ignorance. I sat down on a log and cried. Four miles off was a colored Methodist church and school, but it was so far away—and then, "the white boys stoned de little ones."

I went there the next Sunday, and sat down under a tree, with a great log in front of me, whereon sat thirty-four half-naked children, their little bare black legs hanging down, too short to touch the ground, and had a Sunday-school. And what a school it was to me! In all the mission schools I have been in, there never was any thing like it. Such singing! they caught it as if they were inspired. It seemed hardly five minutes before they knew the tune and the spirit of those dear old home songs I knew and loved so well; hardly five minutes before they were singing correctly and *believingly* with their simple, touching African faith,

"I have a Father in the promised land,"

"Beautiful Zion, built above,
Beautiful city that I love."

One old woman stood by and wept; and the others came round, with their babies in their arms—crying babies, too—but I did not care for that. I told them I would come again, and I went home with a joyous heart; for had not the most visible presence of the Lord Jesus been there, and wasn't he giving me his own blessed work for the "little ones" to do—that work for which I had been hungering and thirsting so long? But you will hardly believe it—you people who live and breathe in *Northern* light and *liberty*, the next morning the whole town was in uproar! I had occasion, early on Monday morning, to go down through the main street of

the town to give a music-lesson, and found, shrinking stranger that I was, (I had only been there two weeks,) that I was an object of universal attention to every body—especially, it seemed to me, to the boys and rowdies around the stores. Oh! it was horrible! I heard muttered words on all sides—"abolitionist, nigger-stealer!" As a little later, I passed into my school-room, two of my aristocratic lady pupils, who, by the way, could not spell two sentences correctly, drew up their dresses, as I went by, and muttered: "Nigger teacher." One young damsel announced in loud tones at recess, "Papa said if Miss D—— would teach niggers, she wasn't fit to teach any thing else, and *she* should leave;" and she left, and her two sisters, and more left; and, by and by, my school had only *ten* scholars in it. The excitement increased as the week went on. My friends came to me and told me I must stop my colored school, or my white school would stop. The gentleman in whose family I boarded was a noble Christian man, with a clear, cool judgment, and he and two or three others said: "Go on." I prayed; and God said, "Go on;" and so next Sunday I went. The streets were crowded through which I had to pass. It was an interesting excitement for these bloated, idle loungers. A young lady "teaching niggers!" It was quite as amusing and entertaining as a Sunday-school for *cows* would have been; and this in the *free* State of Ohio, in the summer of 1862!

To be sure it was only twenty-seven miles from the Virginia line. The rank vapors of slavery had blown over and settled pretty thick. I decided to go into a large cabin belonging to an old colored woman, on the second Sunday, our first pleasant out-door situation being too much exposed under the circumstances. We had a glorious Sunday-school. We always did. Sometimes they hooted and fought, (the white men who thronged about the door,) but the spirit of love was inside, and, more than all, the loving Saviour.

There were a great many things after that which *almost* stopped us. I had to go to God many times and plead, almost with the agony of desperation, with him—not for my own sake, nor for the children's sakes, or any body's but *His own cause's* sake, to keep that school going—so much seemed to hinge on it besides the mere good of the children—that was comparatively little, though great. It was to turn the tide one way or the other of public opinion, to let scoffers see that God was God, and would defend his little ones if they were poor and *black*; and he did.

I have told you the story, and to let you see *why* I love this work. My whole heart is in it. Circumstances prevent my going back to my old field; but the work is going on in the hands of others, and I want *some more*. Have you got it for me.

Thanking God that your noble Society is doing so much to bring on the time when "de white boys" of this free exalted Republic shall no more "stone de little ones," I am, sir, yours respectfully.

CORPS D'AFRIQUE.

WE have received an excellent letter from Captain H. R. Pease, Corps Instructor, Corps d'Afrique, Port Hudson, La., from which the following are extracts:

"The object of this communication is, briefly, to present the army of colored troops in this Department, better known as the 'Corps d'Afrique,' to your Association, as an important and promising field for its Christian enterprise and benevolence. . . .

"There have been within the past year about sixteen thousand colored troops organized within this Department, and with recent reinforcements from other departments, the number has increased to about twenty thousand, and recruiting is rapidly going on. From a most thorough investigation, we have ascertained that not more than one per cent could either read or write at the time of their enlistment. . . .

"The knowledge of at least the rudiments of reading, writing, and arithmetic, soon became an imperative military necessity, and, accordingly, an effort was made to establish a system of instruction upon a military basis. This effort met with a most hearty approval by General Banks. An order was at once issued to organize regimental schools, to be under the superintendence of a lieutenant to be detailed from each regiment, the whole to be superintended by a military superior, to be designated a Corps Instructor."

(Captain Pease then mentions some of the difficulties encountered in this new enterprise, and adds:)

"But notwithstanding all these obstacles, our highest expectations have been more than realized. In several regiments every enlisted man has learned to read in monosyllabic words; many have become so far advanced as to be able to read with facility any ordinary reading; and not a few instances of perfect prodigies of attainment, men who, nine months ago, had no knowledge of the alphabet, much less of chirographical characters, have learned to read and write, have learned the rudiments of arithmetic, and to-day are performing all the duties of an orderly-sergeant in a manner that would be a credit to any non-commissioned officer of that grade in the entire United States army.

"Thus you have an outline of this field. Now to our wants. First and foremost is books and apparatus; books properly adapted to the work of teaching the rudiments of reading, writing, arithmetic, and geography; reading and writing the most essential for the present."

(He then specifies the kind and quantity of books most needed, amounting to some hundreds of dollars, and adds:)

"Secondly. We need teachers, men of the 'right stamp,' actuated by pure philanthropic motives—*working men*—men who *hate slavery*—*ABOLITIONISTS!* dyed with the pure dye—men who dare face this *terrible, wheedling conservatism*, and do something to merit at least the prevalent epithet, '*nigger on the brain*'—men who can feel that they are in this work elevating; the scale of being and manhood those who like themselves, were created in the likeness of God, *free and equal*—men who can see in the *slave*, blinded with ignorance, stultified by long years of contact with the most deep, damning influences that the Prince of Darkness ever permitted emissaries to exert among men, the future intelligent Christian citizen. We can employ twenty citizen instructors; send them, if possible. We propose to render a verdict in the case of *negro inferiority* before another year shall have closed, that will settle the question forever."

We have already responded in part to the call for teachers. Several are already there, and we hope to send more soon. Male teachers are needed for this work, and none but men of decided ability should be sent.

We hope that some friends whom God has blessed with the ability will respond to this call for books.

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The Freedmen of the Valley of the Mississippi.

FROM A CHAPLAIN AND ASSISTANT SUPERINTENDENT AMONG THE FREEDMEN IN THE VALLEY OF THE MISSISSIPPI.

DEAR BROTHER: You ask: "What the freedmen *most* need?" If there is a thing needful for a human body or a human soul, they *need* that. Escaping from their masters, in *all cases* in which they are not relieved by the presence of the Union army, and in most cases when they are, they are compelled to abandon all little possessions which they may have.

The poor and scanty clothes they wear most commonly the only things which they bring away; although a much smaller number sometimes bring a little poor furniture.

among the three thousand brought on the "Mike Davis" from the Red River expedition to Vicksburgh, there were very few utensils of any sort. Their clothing was very scanty, and they were obliged to lie down on the ground at night, with not even blankets enough to cover one fourth of them.

Of course, they wanted every thing else. Medications were at once supplied; what *could* be done was done for them, until they were removed to places where they might labor; and this is a sample of the whole—better than the average. The most pressing necessity, at present, in the South-West, is for hospitals.

At Island 102, I found much sickness. Forty of the people had already died, and there was no hospital there—among fifteen hundred people, no surgeon, no medicines, and no sanitary supplies. There are other points where there is very great need of largely increased provision for the necessities of the sick.

The sickly months are hastening on, and suffering, beyond expression or computation, will be the portion of many who have only begun to rejoice in the light and the privileges of freemen. The draft on the beneficence of the North is to increase in amount and in urgency with every new success of our arms. Victory will call for gratitude, and it will demand both *work* and *sacrifice*. Every defeat of the rebels will release multitudes from the house of bondage. The walls of the great prison are tottering. What this horrid war was permitted for is to bring a vast fruitage of results to tax our Christian philanthropy to the utmost. The noble efforts of last winter, and which saved untold suffering, will amount to but a tithe of what next winter will demand.

Clothing for the destitute must be had, and blankets more than any other clothing. The cold nights bring to the unprotected, in that climate peculiarly, pain, colds, pneumonia, and death.

Then remedies for sickness are our most urgent need, and comforts for the sick. Government will pay for surgeons and med-

icines, if we can get the hospitals and sanitary supplies.

When these more pressing necessities are met, there is great need of orphan asylums, to care for the many hundreds of children of dead fathers and mothers, or abandoned by those worse than dead. One is already in successful operation at Helena, and one under still better auspices will be founded soon in Memphis. Yet, beyond the capacity of these, there will be hundreds to be provided for, or neglected; and what is more helpless than a neglected child?

Then there is a great demand for houses of refuge for the worn-out and decrepit victims of slavery. In no other state of society is this class nearly so large as where slavery has reigned.

The cardinal idea of slavery is to get the money's worth out of these merchantable human sinews; and the greed of gain makes early wreck of multitudes. It will be a *shame* to our Christianity if we suffer the worn-out to die in want and in suffering. Among these are many cripples, maimed by "the hunters of men," some of whom deserve a record of their heroism and sacrifice for freedom. But this must be deferred to whatever future my time and your space shall make possible.

There is no need of fiction or romance about *this* matter. Sad realities suffice.

Then, when these most pressing necessities are met, give them teachers, education, preaching, churches, and all possible culture. Preach the Gospel to them by all means; but first stop the pain which hunger and want produce; it helps the hearing wonderfully. I could enlarge indefinitely on their wants and woes, but these hints must suffice *for the present*, and facts are too stubborn things to be much condensed.

HAMPDEN.

VICKSBURGH, May 1, 1864.

SELF-RESPECT OF THE FREEDMEN.

Not long since, a white soldier at Norfolk elbowed a colored sentinel off the sidewalk—a course of conduct in which too many soldiers, and even officers, indulge. The colored soldier exclaimed: "White man, come back." His

order was unheeded; when the sentinel spoke in very decided language: "White man, come back, or I shall shoot." At the word "shoot" the offender came up to the colored soldier, who said to him: "White man, I don't care about this cuffee very particlar, but I want you to respect dis uniform."

Some of the clothes sent from the North for the benefit of the freedmen has been made of "negro cloth," reminding the ex-slaves of the days of their barbarous oppression. One of them, while refusing to buy or wear gray flannel (or thick) dresses, said: "We's free now, missus, isn't we? Den we don wan to war *dat* kind o' stuff no more; we's allers had to war *dat*, and we wans to dress like de white folks now."

RELIGION IN VENEZUELA.

LETTERS have been received in this city from young Mr. Gulick, who has gone to Caraccas on a volunteer mission. He has been received with the greatest kindness by Judge Culver, the ambassador of the United States, who at once opened his parlor for a Sunday-school, the first ever known in Venezuela. The first Sabbath he had two scholars, the second eight, and a small audience at the public worship which he commenced. He has been quite successful in finding opportunities for remunerative teaching. Among others, he has a situation in the "Colegio de Santa Maria," a Roman Catholic college, with board and lodging in the college, and a class of students in English. We hope the Bible Society will hasten to improve the opportunity for a liberal distribution of the Scriptures, while the door is open, lest the ever-watchful and unscrupulous Jesuits should regain their ascendancy, either by fraud or force, and again close the door against the pure Word of Life.—*The Independent*.

SANDWICH ISLANDS.

REV. JONATHAN S. GREEN writes that he had recently forwarded to the Treasurer of the Hawaiian Missionary Society sixty dollars toward the support of "our missionary at the Marquesas—Hapuku." Also a quantity of olona or Hawaiian flax. The missionary and his wife, Mr. and Mrs. Hapuku, are contented and happy, laboring to bring the benighted, cruel, and vile Marquesians to the cross of Christ.

On the twenty-sixth of November, 1841, Green, with some of his neighbors, citizens of the United States, assembled to give thanks to Almighty God for his goodness to the afflicted and beloved native land, agreeable to the recommendation of President Lincoln. Mr. Green preached from Psalm 58: 10, 11.

Early in December, intelligence arrived at Maui of the death of Alexander Liholiho or Kamehameha IV., the king, aged about thirty. The late king reigned a little less than nine years. He was educated at the Royal School in Honolulu, under the charge of Mr. and Mrs. Cooke of the American Mission. He there obtained a very good knowledge of the English language. A great display was made at the funeral, many thousands of dollars having been expended in crape, black silks, etc., for badges of mourning, etc.—the entire palace, gates, outhouses, and even the stables, being heavily draped in black.

The same day the elder brother, Lot Kamehameha, was proclaimed king. He is nearly thirty-four years of age. Should he die childless, (as his two immediate predecessors did,) Victoria, his sister, is the only high chief remaining. Of late years the men and women of rank die at an early age, and the people appear to be diminishing in number every year. A greater plague than poverty is terminating the lives of both people and princes.

At the quarterly examination, December thirtieth, the Schools from Huelo to Keolu were present, and appeared very well.

Mr. Parker, from the Marquesas Islands, whither he had been sent as a deputation from the Hawaiian Missionary Association, has arrived at the Sandwich Islands, by whom Mr. Green had received letters from Mr. Hapuku, his missionary brother. The religious gain is small among those cannibals. The popish priests thwart the missionaries in various ways, who, notwithstanding all obstacles, perseveres, "faint but pursuing," relying with remarkable faith upon God. Wars and the small pox are sweeping off many of the nations.

Mr. Green requests the prayers of Christians.

ans for the devoted missionary and his wife, in his letters dated November and December, which were received March 1st. We regret not being able to publish their contents at greater length, and that notice of them has been so long postponed. We learn that early in January Mr. Green had the pleasure to welcome the safe return of his son and daughter from the United States, prepared to engage with all their hearts in the missionary and educational work.

JAPAN.

THE Christian religion was introduced into this country by Xavier, under the auspices of the King of Portugal, about the middle of the sixteenth century, and its progress was remarkably rapid, but his followers, the Jesuits, carrying out their iniquitous system of morality, laid the foundation for their own overthrow, and the deep-rooted prejudice of the people against Christianity, which has lasted for ages. The results taught that no faith need be kept with heretics until the pagan government exterminated the Christian converts and teachers, and prohibited all immigration to foreigners.

Sir Rutherford Alcock, the late British minister to Japan, has, since his return, published a work entitled, "The Capital of the Tycoon: a Narrative of a Three Years' Residence in Japan," which is both interesting and valuable. The following passage is highly suggestive:

"In that same year, when the last of the Roman Catholic converts were buried under the ruins of the captured city, or hurled from the rocky islet at Pappenberg, in the bay of Nagasaki, a few exiles landed at Plymouth, in the newly discovered continent, where they were destined to plant the seed of a Protestant faith and a great Protestant empire. Thus strangely the same land which saw thousands of converts to that church from which these Pilgrim Fathers seceded, martyred, and the Romanist faith trampled with unsparing violence on one side of the globe, marked the foundation of the Protestant church in the other hemisphere, destined rapidly to spread the Gospel over a whole continent. And it was the descendants of the same Pilgrim Fathers who, two centuries later in the cycle of events, were the first among Western nations to supply the link of connection wanted—bring the lapsed heathen race once more within the circle of Christian communion, and invite them anew to take their place within the family of civilized nations."

The Japanese, numbering about thirty millions,

are a peculiar people. Their habits are simple. Their food is chiefly rice. Their agriculture and some of their arts are carried to great perfection. Earthquakes are common. The nobles exercise tyrannical influence over the people, and are in constant collision with their nominal chief, the Tycoon, between whom and the nobles there is constant warfare. Difficulties exist at the present time with some of the foreign powers. The language is difficult to be learned. A missionary should not only acquire the language of the country, but of the Chinese also. With all their refinement of a certain kind, says the *Macedonian*, and their progress in certain industrial pursuits, no people ever stood more in need of salvation—salvation in this world from lying, impurity, oppression, and reckless disregard of human life, as shown in suicide and murder—and salvation in all its momentous meaning for the world to come. Of life and immortality they are in the deepest ignorance.

SAFETY OF DR. LIVINGSTONE.

THE last foreign mail settles the question of the safety of Dr. Livingstone, the African explorer, who was reported to have been killed by the natives on the Zambesi. The British war sloop *Rapid* has brought a letter from Bishop Tozer, dated at Murchison Falls, (at the Luabomouth of the Zambesi River,) on the twenty-first of December, which states that Dr. Livingstone had come back from his expedition up the country, and arrived at the foot of the Murchison Falls in November, and they intended to come down the river as soon as the water rose sufficiently to get the *Pioneer* down. Dr. Livingstone and the Bishop and the party were well in health. The mission party also intended to leave the country, as it appeared an unsuitable field, and would return to England by the Cape. The Bishop and one of his clergymen, however, were to visit the Governor of Mozambique. These were all the contents of the Bishop's letter.

It is reported that Dr. Livingstone has been recalled by the British Government.

MISSIONARY WORK IN POLYNESIA.

THE last returns of the Wesleyan Missions in New-Zealand, the Friendly Islands, part of Samoa, and the Fiji Islands, which are under the direction of the Australasian Conference, give the following statistics: Chapels, 634, besides upward of 300 other preaching places; missionaries and assistant missionaries, 81; catechists, 244; church-members, 23,349; day-scholars, upward of 43,000; and attendants on public worship, upward of 99,800.—*The Independent*.

HEATHEN AND CHRISTIAN GIVING.

THE Rev. Charles Gutzlaff, who labored twenty years as a missionary in China, and who, from his intimate knowledge of the language, was familiar with almost every thing pertaining to the Chinese, says of them, that they give much more, in proportion to their income, to sustain their heathen religions and superstitions than Christians do to sustain the true faith.

CHINESE IN AUSTRALIA.

MISSIONARY operations among the Chinese in Victoria colony are conducted by Methodists, Presbyterians, and Church of England. The work commenced in 1855. The Bishop of Melbourne had a Chinese catechist sent him by the British of Victoria; and ten converts, under his labors, have been baptized. The catechist has now returned to Hong-Kong, and been admitted to holy orders, and the work is carried on by his converts. From the Bishop's statement to the Church Missionary Society it appears that

"They amount to about twenty-five thousand, almost entirely men, living in separate villages, or separate streets of town, in different parts of the colony. The greater part are gold-diggers, though a large number of them are engaged in trade; the majority of them are poor, but several persons of wealth and intelligence are to be found amongst them. While at a distance from their own country, they abandon their Chinese prejudices, and are inclined to adopt English customs, and look up to the English as a superior race. They are very willing to receive Christian teaching, and in some places have subscribed to build Christian chapels for themselves; they are, moreover, in the habit (in accordance with a law of the colony) of resting from their work on the Lord's day."—*The Independent*.

THE MARTYRS OF MADAGASCAR.

THE martyrs of Madagascar have special claim upon our devout recognition. They are the inhabitants of an island whose position in many respects is like that of England, in that stage of her progress when gospel light and Christian heaven had been there some fifty years. They belong to a nation whose natural capabilities are not inferior to those of our own people. They are part of a race whose sensitiveness and susceptibilities give promise of ultimate cultivation of the highest kind. They belong to a people who are likely to shine as a gem among those nations whose home is in the sea. They have suffered, not clad in the scarlet of ostentation, but clothed in the white raiment of a childlike simplicity. They have suffered, after having displayed a prudence of which the African and Asiatic of ancient days were in many cases destitute. They endured with a for-

titude which an old Roman would have honored and with heroism of a kind which a Greek would have worshiped. They were watched, betrayed, hunted down, imprisoned, tortured, scalded, death, burned to death, speared to death, and cast down precipices, with all the aggravations which the ingenuity of cruelty could invent. And they spake for Christ while they suffered; they prayed while they suffered—prayed their murderers; they sang while they suffered, taking joyfully the spoiling of their goods and the shedding of their blood. "To die for truth is not to die for one's country, but to die for the world."—*Lond. Miss. Mag.*

Children's Department.

THE PIECE OF GOLD.

"CHILDREN," said Leonard, "are never very rich."

His uncle replied: "They are not, according to the ordinary meaning of the word wealth; but recollect how the mite of the poor widow was pronounced by our blessed Lord to be more than all the costly gifts which were cast into the treasury by the rich. Now the youngest child may either give a like offering to that of the widow, or he may hoard it up, or spend it on himself."

"And if he does hoard it up," asked Leonard, "will he be like the miser you told us of, who was bound hand and foot with chains of gold, and which, though they were not seen by the naked eye, were never removed from his limbs?"

"Not, I trust," answered his uncle, "such was he in the end of his career. He lived a slave, and by little and little felt the full miseries of slavery, though to the last unconscious of his cause."

"Remember, Leonard, that the first trifling piece of money a child receives is often formed into the first link of the chain that binds him for after-years. If it be followed by the love of money for its own sake, and the wish for more, he is beginning to share the slavery of the miser."

Leonard was silent. He felt the full force of his uncle's remark. The piece of money he had received at Christmas had been hoarded up in secret, and was loved because it was gold. His uncle added:

"You must not forget that the hoarding of our money is not the only abuse of the talent of wealth. The spending it on improper objects is one no less dangerous, and children, in general, are more frequently tempted to it."

ut money in foolish and selfish gratifications
can to follow the path of the miser."

"O uncle!" said Leonard, "is not the money
that is given me my own? and can't I do with
what I please?"

"My dear child," said his uncle, "God is the
real Giver, and children who spend what they
have on self-gratification, to the neglect of the
poor, are beginning to follow the course of the
man who built an elegant house, bought costly
furniture, and lived extravagantly, all from sel-
fish motives."

When the usual time came for the children
to retire to rest, Leonard appeared anxious to
remain behind; but his sister Mary called him,
and he accompanied her. Their uncle was left
alone. He was hoping that the lesson he had
given would not pass away. His thoughts were
interrupted by a light footstep at the door; the
candle was softly turned, and Leonard entered
alone. There was something in his hand which
glittered, and this he gave to his uncle, with a
few whispered words.

The tears rose to his uncle's eyes as he re-
plied: "God bless you, my dear nephew; you
have indeed found out the true way to expend
our money. Go on as you have begun, and
our path will be clear."

The offering which the boy gave was the
long-hoarded gold, and the whispered words
were: "For the poor freedmen you told us
about this morning, and those little naked and
starving black children."

"These," exclaimed the uncle, "are the mes-
sengers of the great King."—*From Adams's
King's Messengers*—altered.

MISSION SCHOOL IN AFRICA.

OUR readers know already something about
the Mission School at Good Hope. About four
years since one of the pupils arrived in this
country, under the care of a returned missionary,
and gave very satisfactory evidences of mental
and religious culture in various Sabbath-schools
and churches. Recently another lad, about
teen years of age, has arrived with one of the
missionaries who is on a visit and for the re-
covery of his health. Both of these boys were,
few years since, naked savages in the wilds of
Africa. They now converse in very good Eng-
lish, have been hopefully converted, are comely
in their appearance, have good manners, and
are pursuing their studies very satisfactorily.

Soon after the arrival of the lad a few days
since, I took my pen and wrote down a series
of questions with his replies, and now present
them to the friends of the Mission, that they
may see what success has attended the instruc-
tion given at the school they have so long sus-
tained by their contributions and prayers.

Questions and Answers.

1. Who was Jesus Christ?
A. *The Son of God.*
2. Was he any thing else?
A. *He was a man too.*
3. How could he be both God and man?
A. *He was a man in the flesh, and God in Spirit.*
4. When did he begin to live?
A. *In the time of Herod.*
5. You mean the man Christ Jesus.
A. *Yes, sir, but as God he lived from the beginning.*
6. What did he come into this world for?
A. *To save sinners.*
7. How does he save sinners?
A. *By giving himself up as a ransom for them.*
8. Who are saved?
A. *All that come to Jesus.*
9. What is it to come to Jesus?
A. *To be sorry of their sins, and give their heart to Christ and repent.*
10. Any thing else necessary?
A. *Must forsake your evil ways and try to lead a new life.*
11. Who is the Holy Spirit?
A. *The third Person in the Godhead.*
12. What does he do about our salvation?
A. *He is with us always to guide us in the right way.*
13. How does he operate upon sinners?
A. *He warns them of their delay in coming to Christ.*
14. Does he not do something beside warn-
ing sinners?
A. *Yes, he causes them to come to God.*
15. Before you came to Christ, did you feel
sorry for your sins?
A. *Yes, sir.*
16. How did you feel?
A. *Used to feel unhappy.*
17. Do you know that it was the Holy Spirit
that made you feel so?
A. *Yes, sir.*
18. Tell me how you felt and what you did?
A. *I went and prayed, and then felt much happier.*
19. Did you feel that Jesus forgave your sins?
A. *Yes, sir.*
20. How have you felt toward him since?
A. *I love him very much.*
21. Is not something done or required besides
love to him?
A. *I try to do his will.*
22. Do you pray to him every day?
A. *Yes, sir.*

23. How do you know that he answers your prayers?
A. *By the way I feel.*
24. What do you mean to do for Jesus as long as you live?
A. *Serve him and do his will—to be a disciple of his.*
25. How are you going to serve him?
A. *By going and telling my people to serve him.*
26. Who was Adam?
A. *The first man that God made.*
27. Who was the next man?
A. *Cain.*
28. What sort of a man was he?
A. *A wicked man.*
29. What did he do?
A. *He was a tiller of the ground.*
30. What is a tiller?
A. *A farmer.*
31. What wicked act did he do?
A. *He slew his brother Abel.*
32. Who was Abraham?
A. *A very faithful man.*
33. What else do you know about him?
A. *God told him to offer up Isaac for a sacrifice. He was going to do it, and God told him to stop his hand. And God gave him a ram instead of Isaac.*
34. Do you know how many books there are in the Old Testament?
A. *Thirty-nine.*
35. Can you repeat their names?
A. *He named all correctly to Nehemiah, then said Job before Esther and all correctly to Daniel, when he named most of the rest, but not in exact order.*
36. How many books in the New Testament?
A. *Twenty-seven.*
37. Can you repeat them in order?
A. *I don't think I can.*
38. Try.
A. *He could not repeat them all, nor in perfect order.*
39. What is the meaning of the word Bible?
A. *It means the word of God.*
40. You have studied geography?
A. *I used to a long time ago.*
41. What is geography?
A. *A description of the earth's surface.*
42. What else have you studied?
A. *Grammar, Arithmetic, Familiar Science.*
43. What is grammar?
A. *Grammar is a book that teaches us to write the English language correctly.*
44. What is arithmetic?
A. *A science that treats of numbers and the art of computing by them.*
45. What are the familiar sciences?
A. *Lightning, heat, and many common things.*
46. Does it say any thing about the rainbow?
A. *Yes, but I have not got so far.*
47. Do you remember any thing in the Bible about the rainbow?

A. *God's covenant to Noah, that he would never drown the world again.*

48. What tribe are you of in Africa?
A. *Mendi.*

49. You said you knew some of the Antiat Africans; which of them did you know?

A. *Lango, Posey, Bunyan, wife of Lango Maria, Mrs. Green.*

50. Were any of them Christians?

A. *Yes, Lango died a very good Christian. Bunyan also, Maria too.*

51. Did you ever hear any of them talk about this country?

A. *Bunyan did.*

(Here he was suddenly called away.)

The replies are given precisely as they were given, without the slightest variation.

THE TREASURY

DIED.

IN Oberlin, of consumption, April 21st, Mrs. Sarah C. I., wife of Rev. T. B. Penfield, aged twenty-six years, a missionary of our Association.

Her father, Rev. D. S. Ingraham, became in 1837 the pioneer missionary from this country among the then recently freed people of Jamaica. He died in this country August 1st, 1841.

Mrs. Penfield was born in Jamaica, May, 1838. She lost both her father and mother by consumption. She became a pupil at Oberlin about the age of fifteen; was converted during her first year's residence there; graduated from the Ladies' Course in 1857; spent one year in New York City, chiefly teaching and aiding in the Home for the Friendless; was married in August, 1858, and went with her husband to Jamaica, under the American Missionary Association, where she spent five years—the last three in frail health. While she had her health her labors in that mission field were earnest, arduous and successful. She returned in the autumn of 1863 to Oberlin, Ohio, where she died, peacefully in Jesus, leaving one daughter, four years of age.

At St. Catharine, C. W., April 20th, 1864, Rev. Hiram Wilson, long a faithful, self-denying, and useful missionary among the fugitives in Canada. He died with only the brief warning of a few days' illness of inflammation of the lungs, but in the midst of his family, and in the peace of the Gospel. His loss will be mourned by a large circle of appreciative friends, and by the thousands of "the poor and needy" for whom he has spent his laborious and useful life.

from April 1 to April 30, 1864, inclusive.

tion. E. E. Swan, by W. & Co.,	\$2 00
olumbia Falls. Rev. B. T. S.,	25
ackson. Ezra Abbot,	5 00
nnellbank. Miss Lucy Sewall, \$10; Mrs. A. S.	
Hill, \$2, by S. S.,	12 00
man. Dea. E. Card and Rev. W. Lewis, \$1 ea.,	2 00
schias. "W. C. H.," by Rev. H. F. H.,	10 00
rtland. "A Friend of Missions,"	100 00
arsport. J. Y. Baker,	2 00
Interport. S. Cain,	1 00
Anthrop. Cong. Ch., \$30; I. N. Metcalf, \$1, by S. S.,	31 00

Eastonstown.	M. Martin and others,	1 00
Andover.	Cong. Ch. and Soc., by E. L. Treas.,	19 47
Wendell.	Mrs. E. Danielson,	1 00
Hamstead.	Mon. Coll., \$14.18; Mrs. S. C. Eastman and Miss J. S. Eastman, \$3 ea.; Jos. Chase, \$2; H. C. Eastman, Dea. J. Kent, and Dea. W. Sanborn, \$1 ea.; Rev. T. C. P., 87c.,	26 00
Northborough.	Samuel Morrison, \$2.25; J. Dutton, \$1,	3 25
Northampton.	Rev. A. Chandler,	1 00
Northampton.	M. J. Merriam,	6 00
Northampton Village.	Second Cong. Soc., by Rev. E. D.,	6 80
North Yard.	C. S. Pillsbury, \$2; Mrs. L. F. Pillsbury, \$1,	3 00
North Wipswich.	First Cong. Soc., by Rev. E. D.,	100 00
North Wipswich.	Mrs. A. A. Farnsworth,	2 00

Kingston. Mr. Emily H. Cook and Mrs. D.	
Hamilton, \$1 ea.,	2 00
St-Barnard. Levi Belknap,	3 50
sex. Mrs. J. P. B.,	50
Anby. Ashley Appleton, \$5; Mrs. N. Apple-	
ton, \$1.50; others, \$1.50,	8 00
unson. R. Holmes,	1 00
Idlebury. D. Kelsey,	1 00
tsford. R. Harris,	5 00
ton. Rev. M. H.,	25
St-Brattleborough. S. Warner, \$1; T. A., 50c.,	1 50

lover. Old South Soc., \$87, by Rev. E. D.,	
lea. S. H., 25c.,	87 25
burnham. First Cong. Ch., by W. & Co.,	18 00
lin. Evang. Cong. Soc., by Rev. E. D.,	25 00
ton. W. Sears, \$5; A. P. N., 50c.,	5 50
okline. Francis A. White, by Rev. E. D.,	10 00
copee. Mrs. C. W. Cooley,	2 00
nmington. J. Loud,	1 00

Medway.	Coll. Village Cong. Soc.,	\$23.15, by Rev.	
E. D.,	E. Richardson and others,	\$4,	\$27 15
Methuen.	W. Merrill,		1 00
Millbury.	A. March and A. Hayden,	\$1 ea.; by	
E. W. G.,			2 00
Newburyport.	Mrs. S. W. Hale,		25 00
Norhampton.	First Ch.,	\$245.45, by J. P. W.,	
First Cong. Ch. S. S.,	\$ 5, by J. W., Treas.,		
Jared Clark,	\$5,		275 45
Norton. Trin. Cong. Ch.,	by W. & Co.,		6 23
Petersham.	J. E. H.,		25
Plainfield.	G. Vining,	\$2; A. L. Clark, \$1,	3 00
Prescott.	W. C. Denison,		5 00
Princeton.	Cong. Ch., (\$1 of which for <i>Mendi M.</i>),		
by J. B. F.,			20 00
Reading.	"D. M. D.,"		50
Saxonville.	Individuals, by J. C.,		1 00
Shirley Village.	Cong. Soc., by Rev. E. D.,		7 80
South-Boston.	Lloyd Briggs and Mrs. M. A. Hale,		
\$5 ea., by A. S.,			10 00
South-Hadley.	A. Gridley and Family, \$15; S.		
N. Miller, \$10; Wm. M. Graves, \$8; Geo. Cham-			
berlin and Hovey Moody, \$5 ea.; A. Goldthwait,			
\$3; J. C. Kellogg, E. C. Dickinson, and Mrs.			
Spencer Snow, \$2 ea.; S. Cooke, P. Norton, G.			
Judd, A. Judd, G. M. Smith, O. Bolton, Mrs. A.			
Chapin, Mrs. H. Church, D. Miller, N. Smith,			
Wm. Nash, J. Nash, E. Spooner, and J. Dick-			
inson, \$1 ea., to const. REV. HIRAM MEAD,			
L. M., by J. D., Treas.,			66 00
South-Hadley Falls.	Alonzo Bardwell,		100 00
Stockbridge.	E. T. Brewer,		5 00
Westborough.	Mrs. G. C.,		50
West-Brookfield.	D. S. and A. Stebbins, bal. to		
const. DAVID SLADE STEBBINS, L. M.,			21 00
Westminster.	B. F. Wood,		3 00
Worcester.	Mrs. B. K. Conant, by Rev. E. D.,		5 00

Providence.	C. L. Thomas,	8 00
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Avon. Rev. J. Bartlett,	1 00
Jewett City. E. Phillips,	1 00
Lakeville. Mrs. L. Foster, by S. H. S.,	2 00
North-Guilford. Contribution, by Rev. R. C.,	20 00
Plainville. Cong. Ch. M. C. Coll., by E. N. L.,	
Treas.,	6 60
Prospect. Mrs. W. H.,	50
Rockville. C. J. H.,	50
South-Britain. P. B. Averill,	5 00
Terryville. A. M.,	25
Wethersfield. A. Cadwell, \$3; C. Coleman, \$2;	
others, \$5,	10 00
Windham. J. G. Clark, \$5; A. A. Burnham, \$1,	6 00
Woodbury. Judah Baldwin, \$36; D. S. Bull, \$3;	
C. J. Miner, \$1,	40 00

Augusta. John Thompson,	5 00
Ballston. Miss O. Gilbert,	3 50
Bergen. First Cong. Ch., by J. D. D., Treas.,	8 03
Brooklyn. Andrew Van Tuyl, \$5; "H. B.," \$1.60;	
Individuals, by J. C., \$1,	7 60
Busti. James Broadhead,	1 00
Cazenovia. Mrs. Mary De Clercq and Mrs. B.	
Kingsbury, \$1 ea.,	2 00
Champlain. Mrs. Hila Dudley, bal. to const.	
MRS. MARY BATES, L. M., by Mrs. C. M. M.,	5 00
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